LESSER KEY OF SOLOMON

"The Initiated
Interpretation of
Magic"

Literal belief in the Bible
Substantial belief in Alf Laylah Wa Laylah
(Burton's Veritable Edition)

Herbert Spencer: magical phenomena are, *at least*, evidence of some cause
(*this fact* - that a magical phenomena is evidence of something that is causing the phenomena - is a base, a foundation, and is the support upon which something else rests)

What is the cause of my illusion . . .?
Experts of psychology say: 'your brain'

Universe lies in infinite space = 'AKASA' Hindu

The phenomenal universe is the creation of the ego = 'third eye' of Hindu

All sense impressions are dependent on changes in the brain
- including illusions (illusions are dependent on changes in the brain)
- illusions are sense impressions (impressions upon the senses)
- realities are sense impressions (impressions upon the senses)

Illusions are phenomena that are dependent on brain changes.
Illusions are dependent upon changes within the brain.

A PLAIN AND LITERAL TRANSLATION OF THE ARABIAN NIGHTS' ENTERTAINMENTS, NOW ENTITULED

THE BOOK OF THE

Thousand Nights and a Night

WITH INTRODUCTION EXPLANATORY NOTES ON THE MANNERS AND CUSTOMS OF MOSLEM MEN AND A TERMINAL ESSAY UPON THE HISTORY OF THE NIGHTS

VOLUME VI.

BY

RICHARD F. BURTON

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SINDBAD THE SEAMAN[1] AND SINDBAD THE LANDSMAN.

THERE lived in the city of Baghdad, during the reign of the Commander of the Faithful, Harun al-Rashid, a man named Sindbád the Hammál,[2] one in poor case who bore burdens on his head for hire. It happened to him one day of great heat that whilst he was carrying a heavy load, he became exceeding weary and sweated profusely, the heat and the weight alike oppressing him. Presently, as he was passing the gate of a merchant's house, before which the ground was swept and watered, and there the air was temperate, he sighted a broad bench beside the door; so he set his load thereon, to take rest and smell the air,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-seventh Night,

She said, It hath reached me, O auspicious King, that when the Hammal set his load upon the bench to take rest and smell the air, there came out upon him from the court-door a pleasant breeze and a delicious fragrance. He sat down on the edge of the bench, and at once heard from within the melodious sound of lutes and other stringed instruments, and mirth-exciting voices singing and reciting, together with the song of birds warbling and glorifying Almighty Allah in various tunes and tongues; turtles, mocking-birds, merles, nightingales, cushats and stone-curlews,[3] whereat

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[1] Lane (vol. iii. 1) calls our old friend "Es-Sindibád of the Sea," and Benfey derives the name from the Sanskrit "Siddhapati" = lord of sages. The etymology (in Heb. Sandabar and in Greek Syntipas) is still uncertain, although the term often occurs in Arab stories; and some look upon it as a mere corruption of "Bidpai" (Bidyápati). The derivation offered by Hole (Remarks on the Arabian Nights' Entertainments, by Richard Hole, LL.D. London, Cadell, 1797) from the Persian ábád (a region) is impossible. It is, however, not a little curious that this purely Persian word (= a "habitation") should be found in Indian names as early as Alexander's day, *e.g.* the "Dachiua bades" of the Periplus is "Dakhshin-ábád," the Sanskr. being "Dakshinapatha."

[2] A porter like the famous Armenians of Constantinople. Some edits. call him "Al-Hindibád."

[3] Arab. "Karawán" (Charadrius œdicnemus, Linn.): its shrill note is admired by Egyptians and hated by sportsmen.

he marvelled in himself and was moved to mighty joy and solace. Then he went up to the gate and saw within a great flower-garden wherein were pages and black slaves and such a train of servants and attendants and so forth as is found only with Kings and Sultans; and his nostrils were greeted with the savoury odours of all manner meats rich and delicate, and delicious and generous wines. So he raised his eyes heavenwards and said, "Glory to Thee, O Lord, O Creator and Provider, who providest whomso Thou wilt without count or stint! O mine Holy One, I cry Thee pardon for all sins and turn to Thee repenting of all offences! O Lord, there is no gainsaying Thee in Thine ordinance and Thy dominion, neither wilt Thou be questioned of that Thou dost, for Thou indeed over all things art Almighty! Extolled be Thy perfection: whom Thou wilt Thou makest poor and whom Thou wilt Thou makest rich! Whom Thou wilt Thou exaltest and whom Thou wilt Thou abasest and there is no god but Thou! How mighty is Thy majesty and how enduring Thy dominion and how excellent Thy government! Verily, Thou favourest whom Thou wilt of Thy servants, whereby the owner of this place abideth in all joyance of life and delighteth himself with pleasant scents and delicious meats and exquisite wines of all kinds. For indeed Thou appointest unto Thy creatures that which Thou wilt and that which Thou hast foreordained unto them; wherefore are some weary and others are at rest and some enjoy fair fortune and affluence, whilst others suffer the extreme of travail and misery, even as I do." And he fell to reciting:—

How many by my labours, that evermore endure, ○ All goods of life enjoy and in cooly shade recline?
Each morn that dawns I wake in travail and in woe, ○ And strange is my condition and my burden gars me pine:
Many others are in luck and from miseries are free, ○ And Fortune never loads them with loads the like o' mine:
They live their happy days in all solace and delight; ○ Eat, drink and dwell in honour 'mid the noble and the digne:
All living things were made of a little drop of sperm, ○ Thine origin is mine and my provenance is thine;
Yet the difference and distance 'twixt the twain of us are far ○ As the difference of savour 'twixt vinegar and wine:
But at Thee, O God All-wise! I venture not to rail ○ Whose ordinance is just and whose justice cannot fail.

When Sindbad the Porter had made an end of reciting his verses,

he bore up his burden and was about to fare on, when there came forth to him from the gate a little foot-page, fair of face and shapely of shape and dainty of dress who caught him by the hand saying, "Come in and speak with my lord, for he calleth for thee." The Porter would have excused himself to the page but the lad would take no refusal; so he left his load with the doorkeeper in the vestibule and followed the boy into the house, which he found to be a goodly mansion, radiant and full of majesty, till he brought him to a grand sitting-room wherein he saw a company of nobles and great lords, seated at tables garnished with all manner of flowers and sweet-scented herbs, besides great plenty of dainty viands and fruits dried and fresh and confections and wines of the choicest vintages. There also were instruments of music and mirth and lovely slave-girls playing and singing. All the company was ranged according to rank; and in the highest place sat a man of worshipful and noble aspect whose beard-sides hoariness had stricken; and he was stately of stature and fair of favour, agreeable of aspect and full of gravity and dignity and majesty. So Sindbad the Porter was confounded at that which he beheld and said in himself, "By Allah, this must be either a piece of Paradise or some King's palace!" Then he saluted the company with much respect praying for their prosperity, and kissing the ground before them, stood with his head bowed down in humble attitude.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Porter, after kissing ground between their hands, stood with his head bowed down in humble attitude. The master of the house bade him draw near and be seated and bespoke him kindly, bidding him welcome. Then he set before him various kinds of viands, rich and delicate and delicious, and the Porter, after saying his Bismillah, fell to and ate his fill, after which he exclaimed, "Praised be Allah whatso be our case![1]" and, washing his hands,

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[1] This ejaculation, still popular, averts the evil eye. In describing Sindbad the Seaman the Arab writer seems to repeat what one reads of Marco Polo returned to Venice.

returned thanks to the company for his entertainment. Quoth the host, "Thou art welcome and thy day is a blessed." But what is thy name and calling?" Quoth the other, "O my lord, my name is Sindbad the Hammal, and I carry folk's goods on my head for hire." The house-master smiled and rejoined, "Know, O Porter that thy name is even as mine, for I am Sindbad the Seaman; and now, O Porter, I would have thee let me hear the couplets thou recitedst at the gate anon." The Porter was abashed and replied, "Allah upon thee! Excuse me, for toil and travail and lack of luck when the hand is empty, teach a man ill manners and boorish ways." Said the host, "Be not ashamed; thou art become my brother; but repeat to me the verses, for they pleased me whenas I heard thee recite them at the gate. Hereupon the Porter repeated the couplets and they delighted the merchant, who said to him:—Know, O Hammal, that my story is a wonderful one, and thou shalt hear all that befel me and all I underwent ere I rose to this state of prosperity and became the lord of this place wherein thou seest me; for I came not to this high estate save after travail sore and perils galore, and how much toil and trouble have I not suffered in days of yore! I have made seven voyages, by each of which hangeth a marvellous tale, such as confoundeth the reason, and all this came to pass by doom of fortune and fate; for from what destiny doth write there is neither refuge nor flight. Know, then, good my lords (continued he) that I am about to relate the

FIRST VOYAGE OF SINDBAD HIGHT THE SEAMAN.[1]

My father was a merchant, one of the notables of my native place, a monied man and ample of means, who died whilst I was yet a child, leaving me much wealth in money and lands and farm-houses. When I grew up, I laid hands on the whole and ate of the best and drank freely and wore rich clothes and lived lavishly, companioning and consorting with youths of my own age, and considering that this course of life would continue for ever and ken no change. Thus did I for a long time, but at last I awoke from my heedlessness and, returning to my senses, I found my wealth

[1] Our old friend must not be confounded with the eponym of the "Sindibád-námah;" the Persian book of Sindbad the Sage. See Night dlxxviii.

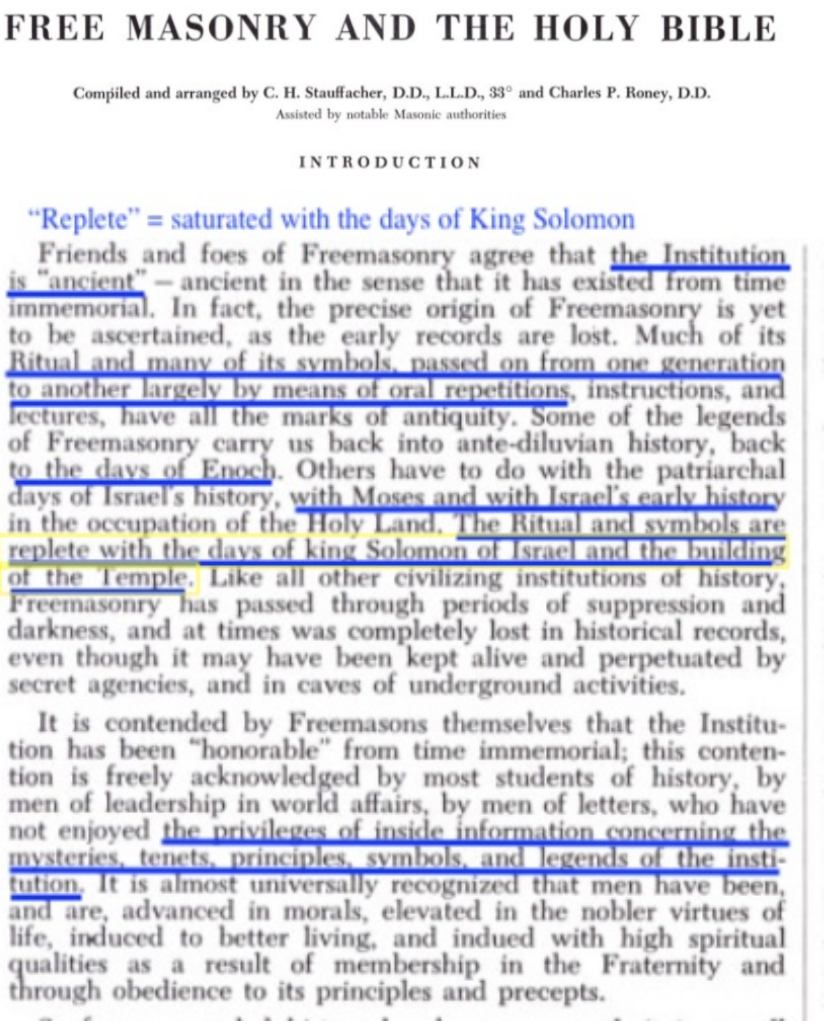
October 05, 2025: On Whether the Freemasons are the Hamas of the West

From my reading of history, and from my reading of the Freemason methodology of power, it seems to me that a conclusion can be reached that the Freemasons are the Hamas of the West. In short, these are rebel apostates that are corrupting the Jewish and Christian faiths for their own war against the true believers.

Here, we are witnessing the 'Hammers' of Freemasonry ruining America, while the 'Hamas' of Palestine are continuing to engage in a 'war' with Israel to ruin the Middle East. This is a war which I am firmly committed to believing is actually beginning within Israel's 'dark' side / hidden forces of evil power.

In summary, I am presenting threads of information that indicate a logical conclusion that Freemasons are Maccabee 'Hammers' of the American West, and that Hamas are Maccabee 'Hammers' of the Middle East. If this is a true conclusion, then we are indeed into some very seriously dangerous times.

First, and foremost, the Maccabean link to Freemasonry is beyond the scope of this presentation. I am presenting the Maccabees - Freemasonry link as a foregone conclusion. The Freemasons are Making Bees in Macc-e-Don-ia (making bees to make a don queen of bees).



FREE MASONRY AND THE HOLY BIBLE

Compiled and arranged by C. H. Stauffacher, D.D., L.L.D., 33° and Charles P. Roney, D.D.
Assisted by notable Masonic authorities

INTRODUCTION

"Replete" = saturated with the days of King Solomon

Friends and foes of Freemasonry agree that the Institution is "ancient" – ancient in the sense that it has existed from time immemorial. In fact, the precise origin of Freemasonry is yet to be ascertained, as the early records are lost. Much of its Ritual and many of its symbols, passed on from one generation to another largely by means of oral repetitions, instructions, and lectures, have all the marks of antiquity. Some of the legends of Freemasonry carry us back into ante-diluvian history, back to the days of Enoch. Others have to do with the patriarchal days of Israel's history, with Moses and with Israel's early history in the occupation of the Holy Land. The Ritual and symbols are replete with the days of king Solomon of Israel and the building of the Temple. Like all other civilizing institutions of history, Freemasonry has passed through periods of suppression and darkness, and at times was completely lost in historical records, even though it may have been kept alive and perpetuated by secret agencies, and in caves of underground activities.

It is contended by Freemasons themselves that the Institution has been "honorable" from time immemorial; this contention is freely acknowledged by most students of history, by men of leadership in world affairs, by men of letters, who have not enjoyed the privileges of inside information concerning the mysteries, tenets, principles, symbols, and legends of the institution. It is almost universally recognized that men have been, and are, advanced in morals, elevated in the nobler virtues of life, induced to better living, and indued with high spiritual qualities as a result of membership in the Fraternity and through obedience to its principles and precepts.

Maccabee - Hammer (and the origen is the Book of the House of the Princes of Israel). We already have seen that the Freemasons credit their own creation as being in Israel by Brother Moses, himself!

<u>This is MACCABEES OF JUDAS IN PALESTINE</u>

1 MACCABEES

NAME

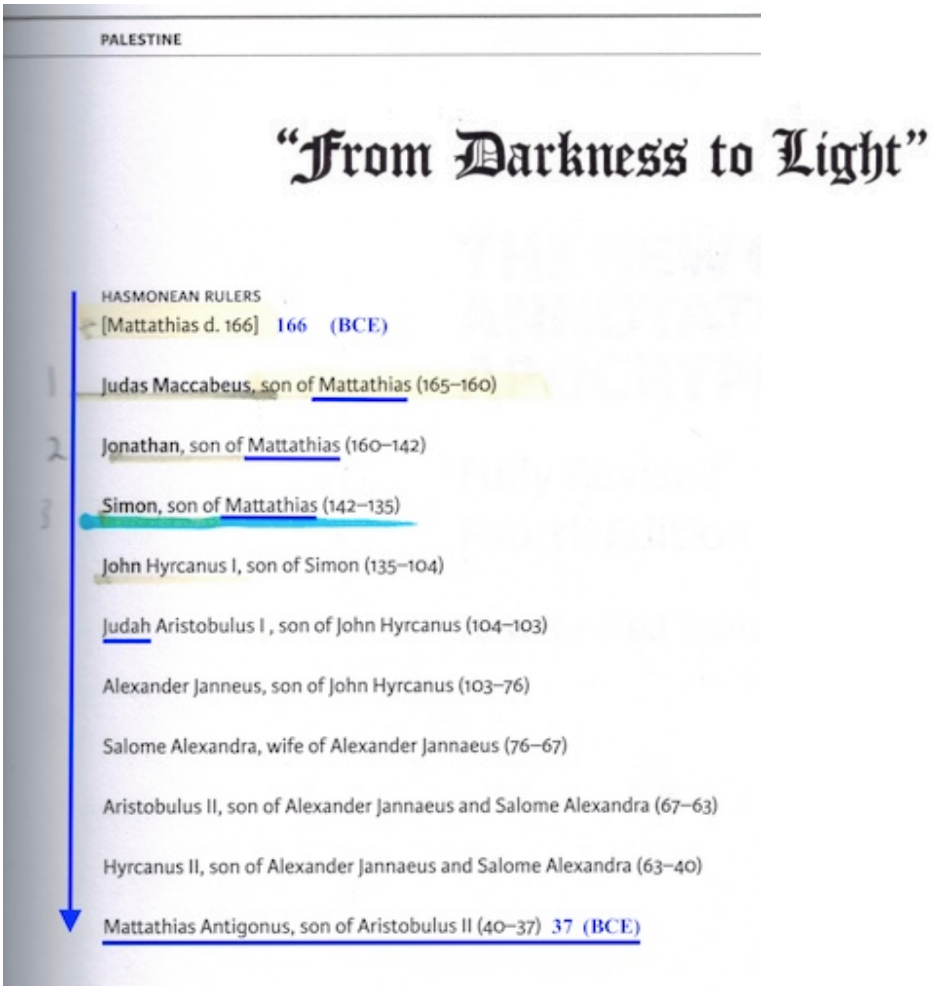
The name "1 Maccabees" derives from the church fathers Hippolytus (ca. 170–236 CE), Origen (ca. 185–254 CE), and Jerome (ca. 342–420 CE), who notes that he found the first book of the Maccabees in Hebrew. The name "Maccabee," a nickname ("Hammer") given to Judas (1 Macc 3.4), was extended in Christian (but not Jewish) tradition to include his family. Origen said the book was titled *sarbethsabanaiel*, a Greek transliteration possibly suggesting an original Hebrew "The Book of the House of the Princes of Israel."

2 MACCABEES

TITLE

The title Maccabees derives from Heb "maqqabi," "hammer" (cf. Isa 44.12), the nickname given to Judas Maccabeus, the leader of the Jewish revolt that the story narrates. The original Greek title was "Book Recounting the Matters Pertaining to Maccabeus." The titles of the two main manuscripts of this work specifically refer to "the deeds of Judas Maccabeus" (terming it, respectively, an "epistle" or an "epitome" about those deeds). This title is especially appropriate for this work, in contrast to 1 Maccabees, which develops the history of several subsequent members of the Hasmonean dynasty after Judas.

<u>A/K/A THE HAMMERS</u>!

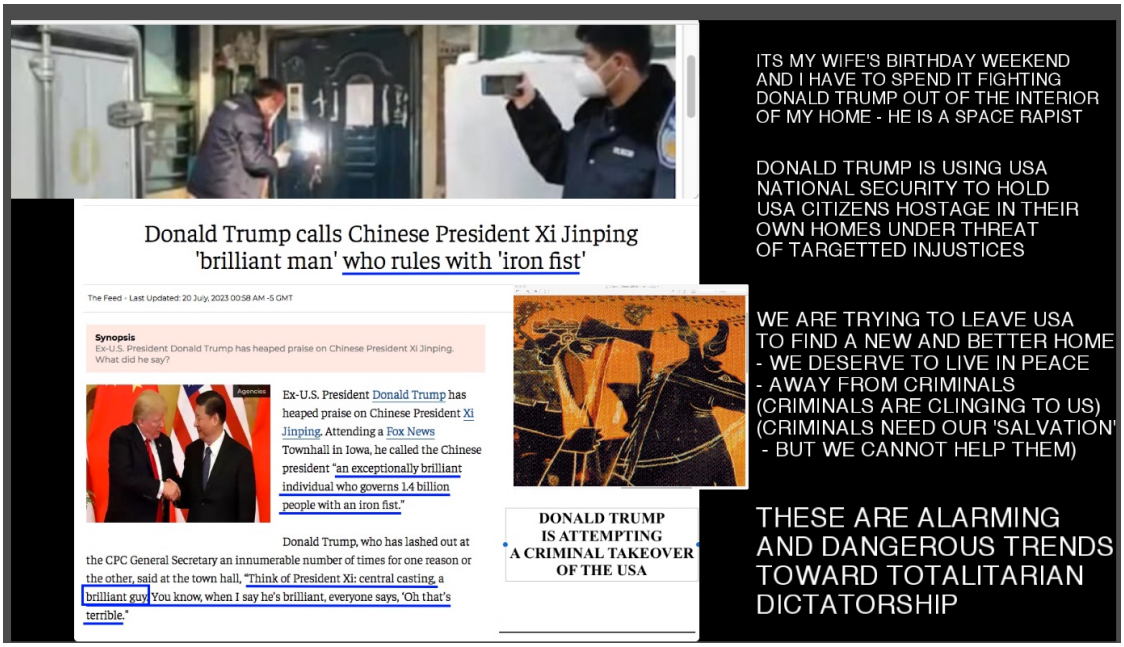

PALESTINE
"From Darkness to Light"
HASMONEAN RULERS
[Mattathias d. 166] 166 (BCE)
Judas Maccabeus, son of Mattathias (165–160)
Jonathan, son of Mattathias (160–142)
Simon, son of Mattathias (142–135)
John Hyrcanus I, son of Simon (135–104)
Judah Aristobulus I , son of John Hyrcanus (104–103)
Alexander Janneus, son of John Hyrcanus (103–76)
Salome Alexandra, wife of Alexander Jannaeus (76–67)
Aristobulus II, son of Alexander Jannaeus and Salome Alexandra (67–63)
Hyrcanus II, son of Alexander Jannaeus and Salome Alexandra (63–40)
Mattathias Antigonus, son of Aristobulus II (40–37) 37 (BCE)

Now let's turn to our modern world:

HAMAS 'COMMITTED' TO END

DRUDGE REPORT

From 2024! And still to this very day! We are pushing terrorists of our home that are representing themselves as Freemasons!


Donald Trump calls Chinese President Xi Jinping 'brilliant man' who rules with 'iron fist'
The Feed • Last Updated: 20 July, 2023 00:58 AM -5 GMT
Synopsis
Ex-U.S. President Donald Trump has heaped praise on Chinese President Xi Jinping. What did he say?
Agencies
Ex-U.S. President Donald Trump has heaped praise on Chinese President Xi Jinping. Attending a Fox News Townhall in Iowa, he called the Chinese president "an exceptionally brilliant individual who governs 1.4 billion people with an iron fist."
Donald Trump, who has lashed out at the CPC General Secretary an innumerable number of times for one reason or the other, said at the town hall, "Think of President Xi: central casting, a brilliant guy. You know, when I say he's brilliant, everyone says, 'Oh that's terrible.'"
DONALD TRUMP IS ATTEMPTING A CRIMINAL TAKEOVER OF THE USA
ITS MY WIFE'S BIRTHDAY WEEKEND AND I HAVE TO SPEND IT FIGHTING DONALD TRUMP OUT OF THE INTERIOR OF MY HOME - HE IS A SPACE RAPIST
DONALD TRUMP IS USING USA NATIONAL SECURITY TO HOLD USA CITIZENS HOSTAGE IN THEIR OWN HOMES UNDER THREAT OF TARGETTED INJUSTICES
WE ARE TRYING TO LEAVE USA TO FIND A NEW AND BETTER HOME - WE DESERVE TO LIVE IN PEACE - AWAY FROM CRIMINALS (CRIMINALS ARE CLINGING TO US) (CRIMINALS NEED OUR 'SALVATION' - BUT WE CANNOT HELP THEM)
THESE ARE ALARMING AND DANGEROUS TRENDS TOWARD TOTALITARIAN DICTATORSHIP

raw_text_q_dump.txt

symbolism will be their downfall 2

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>>150405114

Q !ITPb.qbhqo ID:pOV0fY+r Tue 21 Nov 2017 22:07:58 No.150412315
Their need for symbolism will be their downfall
Follow the Owl & Y head around the world.
Identify and list.
They don't hide it.
They don't fear you.
You are sheep to them.
You are feeders.
Godfather III.
Q
```

VULCAN

Another son of Jupiter and Juno, Vulcan is the god of fire and the blacksmith of heroes and gods, many of whom wear the lovely armor he forges for them. This god is lame, and different versions of the myth explain the disability. In the most popular one, after quarreling with Juno, in a fit of rage Jupiter took little Vulcan and hurled him from Mount Olympus. The unlucky child fell on the island of Lemnos, where he was found and healed by the Sinties, the local people. In another version, the god was born lame and his mother, ashamed of his disability, hid him from the other gods by throwing him down from Olympus; the child fell into the ocean and was raised by Thetis.

Vulcan learned the art of forging metal as a child. In his forge, located either on Mount Etna or in another volcano, the Cyclopes work as his assistants. Jupiter gave him Venus in marriage, but she fell in love with Mars and soon betrayed him.

Greek name: Hephaestus

Attributes: anvil, hammer

☐ This vase painting narrates Vulcan's return to Olympus, the abode of the gods. To persuade him to return, Bacchus caused him to become drunk. Now the inebriated and wobbly god of fire is led to the mountaintop by Bacchus and his maenads.

HEPHAESTUS RETURNS TO OLYMPUS (detail)
Attic red-figure amphora
550–500 BCE
Kunsthistorisches Museum, Vienna